LIBRARY COPY

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVI—No. 6 **April, 1948**

WHAT has been given to us in the philosophy of Theosophy is for the purpose of arousing the attention of that Center within us which can see, which can know and which can do, when it resumes its own nature and status. For there is a deep knowledge of all these things in the soul of every human being and the soul knows what it needs; it can understand when the brain can not understand; it can feel when the senses are not capable of transmitting feeling. This knowledge is open to every human being; but only when the mind that we now possess is in exact accord with the nature of the indwelling Spirit, shall we begin to see. Only when we realize that we are a part of the Great Chain of being, that no one of us is unnecessary and no one can drop out, that the development is one for all; only when we shall think and act from that basis, will we move onward.—R.C.

CONTENTS

WHO IS A THEOSOPHIST? 241
"THEOSOPHIST" EDITORIAL NOTES 245
OUR MODE OF THINKING 251
STUDIES IN KARMA 256
YOUTH-COMPANIONS ASK— 264
THE CONSOLATION OF PHILOSOPHY 267
A YEAR ON THE PATH 275
SPECIAL APTITUDES 278
ON THE LOOKOUT 280

$3.50 per Annum *35 Cents per Copy*

Edited and Published by

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.50 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors should make their gifts to

THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
245 West 33rd Street
Los Angeles (7), California, U. S. A.

UNITED LODGE OF THEOSOPHISTS
BANGALORE CITY.

LIBRARY COPY

A U M

Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. —KRISHNA

THEOSOPHY

Vol. XXXVI April, 1948 No. 6

WHO IS A THEOSOPHIST?

NO one code of action, no single manner of expression, no special cast of thought is common to all who go under the name of "theosophist," for the theosophical bond is in an underlying motivation, deeper than personal affiliation to "men, things, and methods." That bond is not simply a platform upon which to stand together: it is a line of direction along which all may move together. This is natural because Theosophy itself is not a religion to be quietly joined and personally cherished; nor a science to be intellectually mastered and technically applied; nor a philosophy to be savored by a detached élite. Theosophy is a *movement of ideas* in the world, in the minds of men, in the heart of humanity.

It seems evident that the knowers of Theosophy did not labor to achieve for these doctrines the static immortality of a library shelf, nor an air-tight existence as the icon of a particular sect or creed. Representatives of the teaching may supervise the recording of certain doctrines at this or that cyclic interval, but they do not depend upon books and testimony alone to spread broadcast the ancient truths and to bring about a new and higher state of civilization. Having watched the origin and dissolution of races, nations, and even great continents, and observed the periodical destruction of art, architecture, religion, and philosophy—so far as physical records go—the "Elder Brothers of Humanity" have

said again and again that none of these things constitute the essence of progress, but are only its ephemeral aspects. Newer and better development, it is stated in *The Ocean of Theosophy,* will be due to "the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers." Work for the future must therefore be work with the reincarnating ego, else the achievements gained will run out with the sands of time.

What is meant by work with and for the reincarnating ego? Work conducted on inner planes of human life. Since the states of consciousness involved are still for the most part subjective to those confined within the limits of the physical world, the activity of theosophical Mahatmas is not discussed in detail by themselves nor by their disciples. Yet history and human experience are not without intimations of spiritual action. It is evident that great souls who take up life on earth can stir the heart of man, and occasionally kindle a flame from the spark of brotherhood that burns within every soul. It is more than a surmise that wise spirits strive, sight unseen and presence unrecognized, to help the eager mind toward larger ideas and grander ideals. Compassion being the great evoker of the spiritual ego, and the law of the "living, human Mahatmas," what is to prevent the quality of their mercy from falling "like the gentle rain" upon natures open to higher impulses and intuitions?

The chief difficulty in conceiving of the powers and functions of spiritual beings—and thus of the purposes of the Theosophical Movement—is that these beings and their powers are usually thought to be supernatural, just as spirituality is considered an exclusive, rather than an inclusive, condition. If it were understood that the knowers of truth are masters of *self-knowledge,* first and foremost, their efforts on behalf of mankind could never be feared as "coercion" nor rejected as "interference." Because the Self they acknowledge is the Self of all, their relation to any other being is governed by self-knowledge, the perception of spiritual identity, and could not violate the potential self-knowledge in another soul. If, in the company of the wise, all men are wiser, it is not because wisdom has been exchanged, but because the consciousness of those present exists for a space on the plane where the great soul

lives always. This higher life is sometimes expressed as conscious immortality. It is freedom from the restrictions of the personal nature—the myriad prisons of sense and feeling—freedom from the impotence of ignorance. In a positive sense, it is freedom for self-induced exertions, unhampered by the karma of mixed motive and imperfect discrimination.

The sense of freedom communicated by one to whom wisdom is *life* is a foretaste of egoic evolution, the direction of flow in the Theosophical Movement. What, in this Movement, is the part and place of the not-yet-great soul, the student of Theosophy? How does man push "to completer development the higher principles and powers"? One answer is contained in the phrase, "by study and otherwise."

Study may be defined as an act of the will whereby one enters a new mental world. It is the going of mind and heart "to" an abstraction, a motionless journey toward the hidden Self whose immediate environment is—knowledge. The pursuit of this Self-knowledge is not an additional activity to be superimposed upon a man's natural life, but the ground of his existence as a center of intelligence. Self-knowledge is the seed and the fruit, the starting point and the goal of the human being's essential evolution. While conscious perception is characteristic of the mind, man's greatest discovery is of the working of his own higher principles—mind conscious of its Self. In Mr. Judge's words—

> The only revelation which is possible is the revelation which comes to man by his own experience, by his own effort, by his own suffering. He learns in no other way, and all the revealed books of the past are revelations from the human heart and soul to itself.

Mind mirrors existing things and other beings more and more clearly until it perceives all life, including its own, in terms of consciousness. This extinguishes self-consciousness, that is, man as a separative identity, and finally makes possible full consciousness *as* The Self.

What is taught in the theosophical philosophy about the state of Mahatmaship is not presented for the sake of exalting special beings, nor to convey any deprecation of ordinary human consciousness. The consideration of abstractions and the metaphysics of

spiritual evolution are of the nature of an exercise by which the higher mind comes to experience and knowingly explore the reaches of its powers and the potentialities of soul. One does not have to grasp the whole of an idea to benefit from it. The very effort to approach a grander view of human life and purpose will brighten the mind and sharpen its perception of every other idea brought before it. The events of daily life, the commonplaces of thought, and the humblest activities which engage the mind's attention, will reveal unsuspected opportunities for the study of man's hidden powers and Nature's hidden laws.

The indefinite quality of the phrase, "by study and otherwise," leaves the education of a theosophist to be self-determined and self-executed, although it is implied that no phase of life and thought need be omitted. By study of Theosophy one may forge his link to other students of Theosophy, of all kinds and degrees. When he is attracted to thoughts that require him to elevate his mind, he will contact—"by study and otherwise"—beings for whom those thoughts are natural, and gradually create for himself a new world of ideas. The theosophical movement in each student is that exhaustless energy which presses him ever forward in successive migrations to larger continents of thought.

SCIENTIFIC THEOSOPHY

The doctrines of Theosophy, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Scientific Theosophy reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws, it demonstrates to him under profounder and more philosophical aspects the existence of that which he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. —H.P.B.

"THEOSOPHIST" EDITORIAL NOTES

III: The Seven Principles

SPIRIT alone is a unity. The *soul* is an aggregate compound of various faculties and, to it, characteristic traits which go to form its individuality. Not only can it not be called a *unity,* but it is not even an elementary substance, since its very individuality proper rests upon a variety of qualities, which only when linked together make it what it is—a psychic entity. Take insanity, for instance; monomania alters the entity greatly; complete lunacy destroys it. The former is due to the derangement of one faculty; the latter to a general derangement of the brain. We ought to learn to make distinction between the material soul and pure spirit. (February, 1881)

* * * * *

The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the *Infinite* "ALL" (the one *Reality*) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "*Perfect* Spirit"—since the *Absolute,* or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving *gradual* perfectibility—can become the Unity of Spirit but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a *voluntary* communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes?

NOTE.—Collated from the magazine H. P. Blavatsky edited in India.—Eds. THEOSOPHY.

Surely, the careful study of the doctrine of the *seven* principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things. As a proof of this, we now find our esteemed friend ——— confusing the Sanskrit term "Linga S'arira" with the *Mayavi* or *Kama Rupa*—the "astral soul," and calling the doctrine of its dissolution with the body—a "recent teaching." If he but turns to the back volumes of the *Theosophist* he will find in the *November* issue of 1879, (Art: "Yoga Vidya") a correct definition of the term in that sentence which says (p. 44, col. 2) that: the *Linga S'arira* "is the subtile, ethereal element of the Ego of an organism [whether human or animal or vegetable]; inseparably united to . . . the latter" and never leaving it "but at death." And if so, how could the "astral body" of man, if we call it *Linga-S'arira,* leave him during his lifetime and appear as his double, as we know is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the "double," is called *Mayavi-Rupa,* (illusionary form) when acting blindly; and—*Kama Rupa,* "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Ling-S'arira* (Sex-body)* are *inner principles;* while the *Mayavi-Rupa* is the *outside* "soul," so to say: one which envelopes the physical body, like in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.† And this principle is liable to become condensed into opacity, compelled to it, either by the law of inter-magnetic action, or by the potentiality of *Yoga-ballu* or "adept-power."

Thus, the *"Linga-S'arira" is* "dissolved with the external body at the death of the latter." It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate.

---

*In this esoteric sense *Linga* means neither "phallus" as translated by some, nor "knowledge," as done by others; but rather "male" or "sex." Badrayana calls it in his *Darsana* (system of philosophy) *kritsita S'arira,*—the "contemptible body," as it is but the *turba*-stirring principle within man resulting in animal emanations.—ED.

†See in this connection the *Soul of Things* by Prof. Denton.

During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of "odyle," bearing a more or less vague resemblance to the outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-S'arira* is dispersed with the body of which it was but an emanation.

It is high time, then, that we should think of making a "metaphysico-spiritual vocabulary." If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge—to a severe conflict for shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms. (April, 1882)

* * * * *

Man is composed of seven principles—according to the secret doctrines of every old philosophy. But a *principle* does not necessarily mean a "body." Notwithstanding his seven principles, man has in fact the elements in him for only three—so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of "Body, Soul and Spirit." But of these the Spirit or 7th principle is *Arupa* (formless), hence no "body." Our *Sthoola-sarira* is, of course, a body. The soul or "astral body" is, strictly speaking, but

one, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the "astral Body," especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist—one versed in Yog-Vidya. Its name depends on the principles that enter into its formation. Thus after death it will be called by the profane the *bhoot* (ghost), and by those who know its nature *Kama-rupa* or an "Elementary." As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively.* Sankaracharya speaks but of five *(pancha kosha)* sheaths —leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See Atma-Bodha.)

How can one ask whether "the other six entities are finite as the physical body," when every line of the doctrine given out points to the 7th and 6th principles as indestructible, immortal and *divine.* Even the higher qualities of the 5th *sheath* become eternal when sufficiently united to the *monad.* To speak, then, of the "shape and size" of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath, ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) Body—the vehicle of Jiva or Prana (Life Principle); (2) *Linga Sariram,* the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas;* and (3) of that same manas—becoming the *Upadhi* of *Buddhi,* the spiritual soul which is itself—the *Upadhi* (vehicle of the illusive disguise assumed by the Atman or Brahman) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities—or dual entities—one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly, or etherealized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition, of a purely intellectual nature in the *Arupa-lokas* of the same.

Above these three "bodies" is placed Atman (the *Jivatman* of the Vedantees), who assumes an imaginary illusive individualization

while connected with the individuality of the "Spiritual Soul" or *Buddhi;* but who (rather which) has no existence distinct from the "One Existence"—the one Universal Essence called Parabrahm—and is therefore the *Sachchidanandam,* the absolute *nirguna* (qualitiless). The 7th principle is thus no entity or *body* at all. Above the three dualities and, so to say, separate from them, it is yet within and without; it circumscribes and permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light *(jyotis)* becomes extinct and latent in them.

When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigor in every one of the molecules of the dead man—separately: *Prana,* the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies—they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies—excepting the third, the objective material body—be viewed as permanent bodies. As implied in the *Elixir of Life* (*Theosophist,* March, 1882), the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body—are there, each ready to "become the exact counterpart (of man) of the other," their "atomic conditions so arranged that its atoms interpenetrate those of the next grosser form." Their creation depends on the *Will-Force*—the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyzes, the *Sutratman*—the "thread Soul," that ray of the ABSOLUTE which passes through the six subtile "bodies" of man.

Our correspondent commits a great mistake in terming the 7th principle "Soul." The latter is a proper word to use in connection

with the *Manas* (animal Soul) and the *Buddhi* (the Spiritual Soul). It is quite inapplicable to the 7th principle—the *Spirit, the Hiranyagarbha* of the manifested Brahma.

* * * TARA NATH * * * * F.T.S.

(August, 1883)

* * * * *

The Vedantic philosophy teaches as much as Occult philosophy that our *Monad,* during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti*—a state of *dreamless* sleep—from the stand-point of terrestrial conceptions; of real actual soul-life—from the occult stand-point. While man is either *dreamlessly,* profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul. (August, 1883)

* * * * *

"Yoga Vidya" is the knowledge which teaches the union, but of what with what? That knowledge shows us the path whereby may be effected the "union" of our fifth principle—wherein resides our individual consciousness—and the sixth with the seventh principle, which at present only *overshadow* us. Occultism therefore not only teaches us that the lower four principles should be controlled, but it adds that the most important achievement is to so control the lower portions of the fifth—wherein are generated the impulses which attract us earthwards—that all these four principles together with the lower half of the fifth, become merely like a cloak (which can be put on and off at will) covering the higher portions of the fifth—merged in the sixth and the seventh. When this union between our higher fifth principle—which gives us the consciousness "I AM I"—with the Spiritual Monad (the sixth and the seventh principles) is *completely* effected, the individual then attains *Nirvana* or becomes a *Mukta*—free from the chains of *Maya,* in which we are all more or less bound. Thus, not only physical and mental, but also moral and spiritual training form an essential part of YOGA VIDYA. (August, 1884)

OUR MODE OF THINKING

IN the preface to Patanjali's *Yoga Aphorisms,* William Q. Judge called attention to "the incessant panorama of objects" which invariably modifies the uncontrolled mind. The diffusion of "the thinking principle" (as Patanjali called the mind) over a multiplicity of objects, and the hindering of such modifications—with the implication that "the will is not wholly dependent on the mind," and that "knowledge exists as an abstraction"—represent the method of this exposition of Yoga. Much has been written on the separative operation of the personal mind, concerned as that is, in the present phase of evolution especially, with means of acquiring desirable objects and avoiding those which give rise to pain. Even in more cultivated natures, the mind is apt to work at ceaseless differentiation of shades of meaning or measurements of perceptive values based upon sensation. Parallel with this more individual aspect of the subject, there are certain social features of the life of thought equally significant in a transition age. Persevering devotion to the Supreme Soul (resulting ultimately in perfection in meditation) should be the mark of a truly civilized being. Does the climate of opinion in the world conduce to the cultivation of "perfect discriminative knowledge, continuously maintained"?

The separative elements in our mental life, as these affect human relationships, are clearly indicated in the unbrotherly distinctions enumerated in the First Object of the Theosophical Movement launched in 1875. They are group divisions of race, creed, sex, caste, or color, reflections of the divided personal consciousness. These have been the constituents of sociological and psychological research in all the intervening years. Unfortunately, science, as so pursued, has failed to elucidate the solvent of these grievous barriers, engendering fear and hate. The philosophy and practice of Universal Brotherhood have been deemed to be outside the scope of its legitimate enquiries. Nor does "scientific thought" consider itself under any obligation to assist in formulating an ethical outlook which would have a tendency to eliminate these separative categories in the functions of the mind. Still further removed from the orbit of intellectual man in this age is the thought that we can

all help in the immense task of unifying these divergent paths of the mind's customary operation. Yet that is precisely the modulus of discriminative knowledge taught in theosophical philosophy.

The mind has to fulfil the purposes of the deific soul in man. It must cease to be made into a "cage of relativities" (to use Robert Crosbie's graphic phrase), in which we imprison ourselves. While it is true that "physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions," it is equally the case that he is able to acquire the *inner* perceptions which never deceive. To accomplish this, however, his mode of thinking must be governed by the principle of universality—such as will induce in him "a certain highly spiritual and elevated state of mind," during which he is at one with the Universal Mind. He is not to follow the herd, nor is he to be so influenced by it as to desire necessarily to walk in the opposite direction! Too often we find it true that:

> The upbringing of most of us ensures that we shall grow to maturity with languid, timorous, and slovenly minds, shunning exertion, blustering to hide our uncertainties, aspiring after nothing but reassurances.*

We may, in fact, judge our progress from this chaotic mentality towards an integrated consciousness by the consistency of our efforts to walk the Path described by a Teacher of Theosophy:

> *Power belongs to him who knows;* this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who have freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things.†

We have been told that continually we people our current in space with a world of our own—offsprings of fancies, desires, impulses, and passions. An eminent historian said: "the world-mind works by action and reaction."‡ So it is with those mental deposits

---

**The Vulgar Heart*, by Doris Langley Moore, 1945.

†"The Negators of Science," by H. P. Blavatsky.

‡Sir Charles Oman, *On the Writing of History*, 1939.

that go to make up so much of our personal karma. The process has been described by an Adept:

> . . . every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting —for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

It is the play of these active intelligences upon the human mind which so largely explains the *idée fixe,* and those presuppositions which direct thought and conduct into conventional channels. The mode of thinking—personal, religious, scientific—possesses its own automatism, and this persists unless broken up and made fluidic again by suffering or self-directed effort. This is the secret of the thought and feeling in the "unconscious" which are the cause, in great measure, of resistance to such portion of the Sacred Science as may be imparted to one not irretrievably pledged to Brotherhood. Similarly, where thought under physical conditions is not dynamic in its interpretation of sensation, in memory or anticipation, or in response to the laws of association and the faculty of integration, it cannot be said that *Jnanasakti* is operative in one of its aspects. Hence we find, in such a case, an inability or disinclination to prove in practice the value of theosophical teachings theoretically held. The habit of superficial thought forms a character of mind which can work only through the *tamasic guna,* the quality of indifference. Even such an one, however, by his mode of thinking cannot evade the karma of *Kriyasakti*—creation by the power of thought—though that force, as used by him, will have no semblance of its true power to produce perceptible results at will, or to manifest externally ideas which have been deeply concentrated upon in consciousness. The psychological current in space, in that case, carries no argosy. It is but an ineffective trickle, where it is not a stagnant pool.

A writer already quoted (Moore) remarks that

> bad training, want of courage, and self-interest combine to lead many people into modes of thinking actually foreign to them, and to seduce them into believing they hold the views it seems convenient to hold.

Educational devices of every kind foster this conformity and discourage independent judgment. It is a psychic phenomenon, utilized in its own interest by every organized propaganda machine. In recent years we have seen the truth of the opinion expressed by Sidney Rogerson,* that the modern State is "a highly nervous organism for whose stability and concentration both the hypnotics and the stimulants of propaganda are increasingly needed." In this way, the robot mind is produced on a mass scale. All this is the very antithesis of the true values in our mental life, and, in large part, is the natural outcome of a mode of thought which refuses to recognize any law superior to its separative desires. Men fight when their desires collide. The antidote to this poisoning of the springs of thought is to be found in the promulgation and acceptance of a philosophy of life based upon a realization of the One Self in all beings and a consequent conviction of the fact of Universal Brotherhood:

> An appeal to principles is the condition of any considerable reconstruction of society, because social institutions are the visible expression of the scale of moral values which rules the minds of individuals, and it is impossible to alter institutions without altering the valuation.†

Sooner or later, the sick man of our civilization will revolt and ask for a philosophy of living. His mental processes will not enable him clearly to define the need. But the psychiatrist, at least, *is becoming aware of the real nature of the crisis in the soul of man.*‡ So also is a small number of "intellectuals" who look for the missing word of man's nature in the fields of modern ideologies. Such authorities, however, will have to dig deeper if they would find sure foundations for their thought. Scientific materialism—the "Monism" of matter—is still too often the sole determinant in the development of views on the relationship of mind to matter. Where molecular changes in the brain are not considered to be the source of our mental functioning, it is thought that mind is "the subjective side of nervous motion—whatever our learned men may mean by this," as H. P. Blavatsky remarked. If they would ascertain the nature of the reality to which modern man has

---

**Propaganda in the Next War*, 1936.

†Professor R. H. Tawney, *The Acquisitive Society*, 1921.

‡Dr. William Brown, *Mind, Medicine, and Metaphysics*, Oxford, 1936.

failed to make successful adaptation, they will have to study much-despised theosophical teachings. To encourage them to enter upon that task, some words of Dr. H. G. Baynes (in the preface to Jung's *Psychological Types,* 1923) are worth remembering:

> The minimal adjustment to objective conditions demanded by social life could present no insuperable difficulty to anyone but an imbecile *unless* there were another reality of a very different nature always competing with the concrete world for prior claim upon our energy.

The other "reality" in this or any context will be found to lead man into a metaphysics where thought will "be ever striving to help the divine evolution of *Ideas.*" So great is our responsibility, even at this stage of our development, for the nature of our thinking.

Man's Star

The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH,—which is the heart of the system of Humanity, as evolution is the blood. Let the circulation stop for one moment, and the heart stops at the same time, and it is all up with the human machine!

It is only theosophy, well understood, that can save the world from despair, by reproducing social and religious reform—a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all; that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

—H.P.B.

STUDIES IN KARMA

II: The Way of the Ego

HAROLD MAINE, in *If a Man Be Mad,* pursues his autobiographical study of a mind in transition with a certain dry humor, and his narrative—despite its necessary grounding in self-revelation—is possessed of a valid impartiality. This quality is evident from his stress upon the larger analogy of his experiences. He could see, for example, "the masked insanity of a world rushing toward war as surely as I rushed toward my debacles with alcohol," and he could not erase the notion that his cure, when found, would not be simply an individual triumph: "I couldn't help feeling that perhaps the alcoholics, neurotics, and psychotics were a little like those canaries miners carry in cages to give warning of the first approach of dangerous gases. It seemed to me that a vigilant society might itself take warning when we fell and learn that sensitivity is not essentially *weakness.*"

It is well to consider what may be the constructive function of sensitivity, or heightened psychic reception, for this quality will become more common in human nature, especially during the next few decades. As a mode of perception, it is the instrument of compassion, when directed and controlled. The control and direction of sympathy—as of all other faculties—comes, in the completely sane or "perfected" man, from the center of consciousness variously called the Thinker, the Perceiver, the divine Ego, or *Buddhi-Manas.* The sensitive, when swayed by the influences to which his brain is open, responds passively to outside forces, just as the masses of men take direction from social patterns established without reference to their individual needs, desires or ideals. The treatment of psychic unbalance, therefore, reflects the ethical standards of society in general, and this is one of Maine's chief contentions. What he is also saying, parenthetically, is that criminal neglect of the mentally ill should be documentary evidence that our ignorance of the cause and cure of insanity is equal to—and the result of—our indifference about the problem, both states of mind having their origin in irresponsibility.

Reading Maine's book, or the case histories in *Out of Sight Out of Mind,** one is struck by the measureless tragedy of man's inhumanity to man. The blatant horrors of war are not less frightful than the subtler cruelties and individual terrors to which the mind may be exposed by its own insanity, capped by heartless and heedless "care." Almost it seems as if simple kindness and good faith are the lost chord in psychological therapy. Treatment of the insane, like any form of teaching, requires an inherent talent with people, an uncommon degree of selflessness—qualities more important than intellectual training in "theories" of education and psychology. But when will statistical studies be made of the efficacy of kindness, and where is a basis for ethics on which to establish the therapy of good will? A significant incident, probably representing a typical rather than an exceptional occurrence, if the truth were known, is reported in *Out of Sight Out of Mind:*

> Mental patients—so-called "crazy" people—are extremely sensitive. No one can work with them for any length of time and fail to become convinced that this is so. Regardless of their present condition, regardless of their immediate response, mental patients very often know exactly what is happening to them. . . .
>
> A well-built man finally snapped out of the childish, baby-state in which he had lived for several months. He had babbled incessantly, and had been completely out of reach of doctors and attendants. Now he was well again. On the ward he saw two of the attendants who had cared for him. "You're the man who fed me so patiently," he said to one. To the other, he said, "And you're the tough guy who beat me up every time you gave me a bath."

To be conscious of the actions of the body, and unable to direct it or communicate through the physical brain—what better proof of the independent reality of the inner man? To be insensitive to the existence of an inner Ego, and without faith in the "better half" of every man, however obscured—what stronger evidence of the insanity of materialism? Readers of *If a Man Be Mad* will probably not forget the old Chinese "lunatic" who, with a tolerance greater than that of his keepers, excused their brutality with the remark that theirs was the "top kind of crazy"!

---

*By Frank L. Wright, Jr., published by the National Mental Health Foundation, Inc. Philadelphia: 1947.

Only grossly insensitive minds can be "adjusted" to the callousness of a society permeated by materialism—which in some measure accounts for the fact that drunkards are often the most "human" members of a community, those whose weakness for drink seems to follow from a more delicate receptivity to the impalpable influences of human sorrow. Maine, studying books and observing techniques, found that the best an honest psychiatry could offer was utter conformity, a hopeless prospect, because—

> Society, our allegedly well-adjusted society, with its false beliefs that must be wholeheartedly accepted, its vague destination which can never be seen or believed in unless after the fact and historically, offers a sensitive man nothing but discomfort.
>
> There is nothing to do, apparently, but adjust ourselves to the very beliefs that isolate us; to stop fearing our individual bents and renounce all society stands for, should it go against us as individuals. Each hero will have to be his own lonely spectator and become something less than a hero because of that. He will have to be certain, beyond a doubt, for each doubt is a shadow wherein lurks a fear, a phobia, a mania. Who but a genius can do that? And what genius has ever sustained at that level?

So we return again to the first battleground—the mind—and the unresolved conflict between high aspirations and destructive inertia. In theosophical terminology, the feeling for unsentimental self-dependence may be considered the inspiration of *Buddhi,* an intuition of moral individuality. Pondering the "Power" believed in by Alcoholics Anonymous, and attempting to deceive himself into prayer, Maine had discovered that—

> as always and with everything, a mind within my mind was coolly watching, clinical and arrogant. It was the eye within the eye that only alcohol could blind. By its presence I was being told, "If anything happens there is a psychological explanation for it. You are tricking yourself in an attempt to break your isolation and destroying the very core of the principles that give you all you have that is worth while. . . . The peace of your own bitter integrity is all you'll ever find.

Since insanity is a condition in which the higher and lower mind have been dissociated, and alcohol accomplishes a temporary "schizophrenia" by paralyzing the higher centers of the brain, it is of interest that Maine came to what he called a "major piece of

insight" when he realized "how neatly the thinking and feeling parts of me were separated." He defines a basic element in psychosis when he examines the alcoholic's "reasoning": "We are the axis of the universe, we alcoholics and neurotics. A muddled and sick translator sits between experience and conscious thought. Every event is gauged by the personal imbalance it inflicts, not by the lack of balance that causes it."

Self-analysis and concentration, the ability to hold the mind to an elected course, depend upon the knowledge that in man himself is a power greater than mind and therefore capable of reviewing and controlling mental action—but of this Maine lacked conviction. "My mind," he writes, "was in no condition to fix itself upon an idea that might inspire an emotional rebirth or change my motive forces from little jerking *needs* to deep, driving desires. . . . I was incapable of deep meditation, afraid of it. Of course I was incapable of the renunciation that must always take place before one solitary star is allowed to dominate the course. I guided on a churning galaxy and wondered at the epileptic nature of my emotions."

Maine's audience may wonder what he thought unusual about this picture of a mind at large—and some perhaps will have a bleak moment of wondering if *their* "churning galaxy" is a form of insanity, too. This illustrates a valuable effect of *If a Man Be Mad.* Not that all men should focus on the evidences of their own insanity, but that insanity be recognized as an unnatural extension of ordinary mental processes. Condemnation of the mentally ill is itself a psychosis betraying an unhealthy ignorance (and, in extreme instances, fear) of a common human liability. Unless the universe is a chaos of irrational "justice," the insane mind is a karmic effect accruing to those who have, in this or previous incarnations, drastically weakened their position as self-conscious egos, and differ only in degree from other men. The struggle for sanity is not over until, as Maine well (if doubtfully) conceived, true and natural genius is achieved and maintained; that is, until one has a clear and unfailing perception of the factors of experience and a judgment balanced in impersonal moral law.

Maine stops just short of righteous indignation in exposing the "constitutional liar" in collective America. He apologizes for look-

ing at his nation "through the distortions of his own pathology," and for being "raucous and childish" about the overwhelming evidence of a sacrosanct immorality in the social scheme, but his catalogue of modern superstitions cannot easily be gainsaid. The myths of justice, of reward for honesty, of education, of patriotism, each conceals an uglier reality. Maine indicts the community which itself maintains irrational fictions, and yet tries to banish from its midst those unfortunates who are hopelessly ridden by individual fictions, or who cannot preserve their mental balance in the presence of flagrant social hypocrisy. Perhaps it is natural, in view of this ethical schizophrenia, that a double standard of "reality" should also be the root inconsistency in modern psychology. On this point H. P. Blavatsky's comment is still pertinent:

> The modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself. . . . The psychologist devotes to soul his whole time and leisure. He is ever boring artesian wells into the very depths of human consciousness. . . . [He] is not even a mortal, or even a man; he is a mere aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hara-kiri* by showing sensation itself to be no better than hallucination.

It is, of course, only the "self-evolving ascetic" who can be expected to preserve "calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world in its relation with, and to, the invisible regions." On the average, we still depend upon general human nature for example and sustaining power. So constant a force is the cultural atmosphere that it is said: "Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch his thoughts, conversation and resultant acts, and carefully

analyze these, omitting no details, trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences."

The characterizations by Maine of society's compromise with reality bring him to a judgment made by H. P. Blavatsky: "Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self,* to one's own vices and idiotic social customs and ways." No wonder, as Maine declares, "the reason of sensitive men balked, tottered, and then fell. Maybe we weak ones, we drunks and neurotics—those despised by the strong—could eventually show that destiny has a way of taking everything into account in spite of false fronts, sweet lies, and noble gestures." The moral cleavage in the "respectable" majority Maine could no longer excuse in himself: "I knew, too," he continues, "that I wouldn't need drink or have to play 'as if' games as long as I kept myself aware of that. I'd have to understand the quicksand of my own human frailty; the cleavage between my own bright ideas and my own dull, driving instincts." The expanding sense of individual responsibility—the key to moral law—may be considered the central philosophy of *If a Man Be Mad.*

The long road out of alcoholism gave Maine the conviction that "only those who forget freedom are likely to gain it," and, forgetting himself in the overpowering necessity to protect the helpless insane from the senseless cruelty and stupidity of many keepers, he was startled to observe "the undramatic way alcoholism ended." His zeal for others accomplished the unsought-for result: "Within me the criminal had become the judge and sentenced the court of his own conscience to eternal perdition"—

> It was all very much like war and peace and at the same time like every man's struggle. . . . Always I was thrown back on myself, back to the lonely job, back to the responsibility of individuality which neither I nor any man could delegate. Within me, and fairly clearly defined, was everything I had seen in the external world of the institution.

Facing dishonorable and unjust discharge from the Veterans Administration Hospital where he had striven as an attendant to lessen the almost incredible horrors of government "care and

treatment" of the insane,* Maine found himself "for perhaps the first time in my life inwardly free of guilt. . . . I felt a sudden emancipation not only from the moral man with an institution behind him but from any guilt other than I should know in myself. No chemical had ever brought about a sensation or experience such as I was having; no emotion I had ever felt had such scope or surety."

It would be presumptuous to attempt to define the emancipation Maine experienced. But it is certain that each man will, in this or some future incarnation, come to an inner crisis when, as a theosophical teacher has written, "the varnish of conventionalities which 'civilization' overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, be exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through. . . ."

This represents a test of sanity which few men would care to undergo without considerably more self-knowledge than they can at present lay claim to, for "none of us know the darkness which lurks in the depths of our own nature until some strange and unfamiliar experience rouses the whole being into action." The signs of insanity, represented in every mind by automatic brain action, depict by contrast the creativity of the higher mind. The insane man's abandonment to meaningless ritual—ludicrous as *his* automatism may appear—is a fair warning to any "creature of habit." Perhaps no image better renders the metaphysics of what we call sanity than H. P. Blavatsky's metaphorical reference to the divine Monad which either illumines or is forced to abandon the human being. The Monad, she writes in *The Secret Doctrine* (I, 174-5 fn.)—

> *is not of this world or plane,* and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which

---

*Maine's article in the *Saturdepost*, Nov. 15, 1947, "We Can Save the Mentally Sick," reports a hopeful experiment recently inaugurated by Dr. Karl Menninger in Topeka, Kansas: Winter VA (Veterans Administration) Hospital. In this "largest psychiatric-teaching hospital in the world," the chief instructor is the individual patient, for he supplies attendants, nurses and doctors with the psychological "leads" to be followed in guiding his recovery.

> it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

The way of the ego is of each man's choosing, but the ultimate alternatives of the human struggle are only two, depending upon the karma of affinities which the soul of man creates and embodies from stage to stage in its self-development and evolution. "Real self-development on the esoteric lines is *action,*" and since karma literally means "action," the study of oneself is the study of karma.

Writing of Dostoevsky as one who "spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes,*" H. P. Blavatsky suggested that "most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen." She went on to remark:

> Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky. . . . Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example.

If a Man Be Mad is one such impersonal narrative, pervaded by a moral sense deeper than "morality," for Harold Maine himself has carried his convictions beyond mere statement or argument. He confesses, in another connection, to "a strange and perhaps masochistic streak in me that keeps me from bringing up matters that might be of embarrassment to another person." His book, while designed not to embarrass specific individuals, should be a source of embarrassment to the conscience of Society, which means to every man whose ignorance or indifference contributes to the conditions he describes. His own integrity—which prevented him from ever completely relinquishing his own judgment or adopting unreservedly someone else's theory of reform—is his best argument for individual responsibility. By a kind of non-violent direct action, he demonstrates the "power of the initiatory," at once the sign and goal of sanity.

YOUTH-COMPANIONS ASK—

SINCE *there is nothing new under the sun, it seems logical that truth should be neither new nor old, but always the same. Why, then, is it necessary to have truth constantly re-expressed in different terms? Why doesn't the "free truth" stand as stated, once and for all?*

This question contains by implication an inquiry into the nature of truth itself. If we hold that there can be no knowledge without the knowers of it, we are committed to the view that truth can have no independent existence. In the course of a single life, our idea of truth—and how can we ever approach truth except by successive ideas of it?—is dependent on constantly modified conditions, both internal and external. It is an instantaneous mental perception, which, for the human mind, is never the same. "Truth," like lightning, never strikes twice in the same spot—or in the same terms. Like lightning, too, it rives the form into which it passes, and compels the erection of a new one. Each man fashions for himself the mold in which to cast the truth he sees, and he must constantly make new molds to accommodate further perceptions.

The process of growth is nothing more than the discarding of outgrown perceptions for others which give more scope for expanding capacities. In the same way that the living cells in the trunk of a tree are continually being edged outward into the sphere of "dead" wood to make room for new growth, so ideas are ever dying and being born in the mind of man. Truth cannot permanently inhere in any given formulation, any more than the life-sap of the tree can be perpetually retained in the same set of cells. Can we not say that truth, while ever the same, must be forever re-expressed in order to remain "true" to the one who gives it life?

In the February THEOSOPHY, *in answer to the question of how we can "make" people think, much was said about mental "shock treatment." While it is evident that such technique carried to excess might be dangerous, it still seems to be the only way to wake some people up.*

Under sanction of the theosophical doctrine of analogy and correspondence, may we not apply to this question some remarks made

by the Hindu scientist, Sir Chundra Bose, in regard to plants? In his book *Plant Autographs and Their Revelations,* he recounts a series of experiments in stimulating the growth processes of plants. Stimulation was by means of mechanical friction, drugs, and electric shock. His findings may be summarized in brief: When the growing tip of the plant was *directly* stimulated by any of these means, the unvarying reaction was contraction and retardation of growth. When stimulation was indirect, that is, applied to a portion of the plant withdrawn some distance from the sensitive growing core, the "shock" had the effect of enhancing the rate of growth.

It might be assumed, for the purpose of our analogy, that the "growing tip" of a man would be some idea or attitude—at least *partly* true—on which his attention is focussed for the time being. To attack this point directly would have the effect of repressing growth. Stimulation or "shock" directed to a sufficiently withdrawn area (or "unsore" point) might lead the man toward expansion in a more constructive direction. For this reason, drawing attention *away* from an undesirable line of thought or habit of action is often the more effective method. It tends to neutralize extremes, thus helping the person to regain his mental balance, and to return with a fresh enthusiasm to the task of correcting a particular deficiency.

Of course there are also ignorant or harmful ideas and attitudes which are not growing tips at all, and will be the focus for some sort of shock when contrasted with reality. But these do not represent that part of man which is *his own,* inviolate, and negatively sensitive to external compulsion. That core, or growing tip, partially revealed in those activities or ideas in which the man is most engrossed, cannot be favorably affected by the direct efforts of other men. It responds in a positive way only to *self*-stimulation.

In regard to the "excess use" of the shock treatment, mentioned by the questioner, we might turn again to our plant expert. His experiments indicate that a gentle stimulation encourages the plant's internal activity, while strong impetus halts it—a discovery made in relation to human nature by, for instance, the Seeress of Prevorst (see W.Q.J.'s *Letters,* p. 39). "Gentleness," says Mr. Judge, "is better because an opposition current is always provoked, and, of course, if that which produces it is gentle, it will also be

the same." Incidentally, this is the distinction between mesmerism and hypnotism. Mesmerism *does no violence,* whether physical, psychological or mental, to the patient. Wisdom and effective action equally consist in the avoidance of extremes.

How much are we really justified in not defending ourselves against the attacks of others?

It is difficult to say. There are many kinds of attack, and many kinds of defense. As a rule, we feel justified in defending ourselves by fair means against an unfair attack. A consideration of the ideal, however, causes us to realize that self-defense is never, in itself, the basis of the wise man's action. He does not think in those terms, being free from the common propensity for seeing opposition where none exists, and for charging as "unjust" a statement which—were it not for self-love—would have to be admitted as true.

Since the sage determines his course of action by the effect it will have on all his fellows, it is evident that he cannot be described as one who *never* defends himself, nor as one who *always* does. His guide is principle, not policy. H.P.B. did not "defend" herself against the slanders set afoot by the Coulomb affair, nor against the subsequent betrayal by many of her students. On the other hand, Mr. Judge did defend himself—in order to defend H.P.B. after her death (see *The Theosophical Movement* on "The 'Sun' Libel Case").

Socrates likewise, delivered himself of a very able defense before his judges in the *Apology,* while at the same time refusing to escape or be rescued. If he was willing to die, why did he make such a careful defense? The answer must lie in the fact that the defense was not of Socrates, but of the principles that motivated him. Here was an opportunity to gain a hearing for his ideas—a crucial opportunity, for which he exchanged his life. Instead of saying, with Jesus, "Father, forgive them; for they know not what they do," he obviously wanted to make sure that they *did* know. He attempted to give them a full view of the real issue and the moral consequences that would follow their decision. Socrates could not prevent his judges from making the wrong choice, but he could at least identify, without self-righteousness, a better course.

THE CONSOLATION OF PHILOSOPHY

by Boethius

II

THE Sovereign Good, which even the Vertuous and Impious propose to themselves as their End, by the one Party is sought by the natural means of Vertue, whilst the other endeavours after it by various and differing Desires of earthly things, which is not the natural way of obtaining it. * * *

Behold then how plainly the Infirmity and Weakness of vitious Men lies open, who cannot even attain to that to which their natural Intention leads them, and which it almost compels them to seek. And what dost thou think would become of these Men, if they were deserted by this almost unconquerable Bent and Help of Nature, which always goes before them? Consider with thy self how great the Impotence of wicked Men is: Nor are they slight and empty things to which they aspire, and which they have not Power to obtain: But they attempt the chief and highest of all things, and there they fail; nor can bring that to effect after which they by Day and Night endeavour; and in the obtaining of which the Might of the Vertuous is eminent. For as thou mayst deem him a good Walker, who hath been able to go so far on his Feet, that no way doth lie beyond the Place at which he is arrived; so must thou necessarily judg him to be most mighty, who hath attained that thing beyond which nothing is to be desired.

True it is, that wicked Men are wholly destitute of those Powers which the Good amply possess: For why do they leave Vertue and pursue Vice? Is it because they know not good? But what is more weak and base than the Blindness of Ignorance? or are they perhaps acquainted with the way which they ought to follow? But Lust, or some inordinate Desires do lead them aside; so doth also Intemperance to weak Natures, which cannot resist Vice. But do they knowingly and willingly desert Good, and turn to Evil? But this way they do not only cease to be mighty, but also even to be. For those who neglect the common End of all Beings, do also leave

---

Note.—From the translation by Lord Viscount Preston, London, 1695. Books IV and V.

off to be. Which thing perhaps to some may seem wonderful, that the Vitious, who make up the most numerous Part of Mankind, should not be Men; but it is most truly so. And thus it is. I do not deny but that the Wicked are wicked; but that they have any Being, purely and simply, I deny: For as thou mayst call a Carcase a dead Man, but simply thou canst not call it a Man; so will I grant that the Vitious are vitious Men, but absolutely that they exist I cannot confess. That thing is or hath a Being which observeth its Order, and retains its Nature; but that which faileth in this, deserteth its natural Being. * * *

By which it is clear, that good Men never go without a Reward, and evil Men without Punishment; for that which causes any thing to be undertaken and done, may justly be said to be the Reward of that thing which is done; as the Crown which is won is the Reward of him who runs in the Race for it. But we have already shewn that Happiness is that Good for which all Matters are undertaken. Therefore Happiness is the Reward propos'd to all humane Actions; and of this the Vertuous can by no means be deprived, nor any Man by right be called Good who wanteth Goodness; therefore Vertue can never want its Reward. But however evil Men may be unquiet or rage, yet the Crown shall never fall from the Head of the wise Man, nor wither upon it. * * *

They who have long been accustomed to Darkness cannot lift up their Eyes to the Light of perspicuous Truth without difficulty; and they resemble those Birds which see well by night, but are blind in the Day-time: For whilst they do not regard the Order of things, but only their own disordered Affections, they vainly imagine the Power of doing Evil, or Impunity after it is acted, to be an Happiness. But now, behold what the Law Eternal delivereth! Conform thy Mind to the best things, and then thou shalt have no need of a Judg to confer upon thee a Reward, since thou hast adjoined thy self to the most excellent things. But if thou art inclined to Impiety, and dost imbrace wicked Practices, seek for no Avenger without, for thou hast forfeited thy Advantages, and associated thy self with the worst of things: as if thou shouldst by turns sometimes behold the Heavens, sometimes the sordid Earth; and that all other things ceasing from without, thy Eye should seem to carry thee now above the Stars, and that again thou shouldst be

placed upon the Earth. But the Multitude doth not consider this. What then? Shall we put our selves into the Company of those which I have before shewed to resemble Beasts? What wilt thou say, if a Man hath quite lost his Sight, and hath also forgotten that ever he saw, and should think that he wants nothing to render him perfect, should we therefore judg those who retain their Sight to be blind also? Neither will the *Many* acquiese in what I shall say, although it is supported by as firm Reasons, to wit, that those are more unhappy who do, than they who suffer Injuries.

* * * * *

Know this then, that whatsoever thou seest done contrary to thy Hope or Expectation, that notwithstanding the Order of things is preserved right and entire; but to thy perverted Opinion it seemeth Confusion. But let us suppose that a Man may have behaved himself so well, that the Approbation of God and Man may both agree in him; but he is perhaps of a weak Courage: so that if any thing cross should befal him, he will forgo his Innocence, since with it he cannot retain his Fortune. The wise Dispensation of Providence then spareth him whom Adversity may make worse, lest he should be put to labour and travel, who is not able to undergo such Hardship, nor to bear Afflictions. Another Man is Master of all Vertues, is holy, and one who draws nigh to God: Providence judgeth it Injustice that that Man should be oppressed by any Adversity; so that it will not suffer him to labour even under any bodily Distemper: But as one* more excellent than I said, *Vertues do build up the Body of the Holy Man.* But it often comes to pass that good Men have the Government of things committed to them, that the exuberant Improbity of ill Men may be repell'd and abated. To some, according to the Qualities of their Minds, he gives a kind of Mixture of Fortune, chequered with Good and Evil: Upon some he lays grievous heavy Crosses, lest they should grow luxurious by too long a Course of Felicity: Upon others he sometimes lays also heavy Crosses, that their Vertues may be confirmed by the Use and Exercise of Patience: Some fear more than they ought that

*It is supposed that our Philosopher meaneth here *Hermes Trismegistus:* He was an Egyptian Philosopher, and called *Trismegistus*, that is, *ter maximus*, because he is said to have spoken of a Trinity in the Godhead, by *Suidas;* or because he was both a King, a Priest, and a Philosopher: He first distinguished Time into Hours; he lived in the time of *Moses*, about the Year of the World 2440.

thing which they can bear: Others despise more than they ought that which they cannot; and those, that by the Experiment they may come to the Knowledg of themselves, he sometimes afflicts. * * *

The wise Man ought not to be cast down when he is brought into the Field to wage War with Fortune, no more than the valiant Man ought to be dismayed when he hears the Trumpet sound to Battel: For Difficulty and Hardship giveth the Occasion to one that he may encrease and propagate his Glory; and to the other, that he may confirm and improve his Wisdom. From hence is Vertue denominated, because leaning upon its own Strength, and confiding in its proper Force, it is not to be overcome by Adversity: Nor thou who art so far advanced in the Course of Vertue, art not to be carried away by Delights, and to wallow in Lust; thou must engage valiantly and fiercely against every Fortune. And lest Adversity should oppress thee, or Prosperity corrupt thee, possess thy self of the Golden Mean, and retain it with all thy Strength: For whatsoever is below, or goeth beyond that, implies a Contempt of true Happiness, and loseth the Reward of its Labour. It lieth in thy own Hand to choose what Fortune thou likest; for all Fortune which seemeth sharp and grievous, unless it exercise the Vertues of the Good, or chastise the Impiety of the Wicked, is a Punishment.

* * * * *

(From Book Five)

There is a Freedom of the Will, nor was there ever any rational Nature which was not accompanied with it: For that which naturally hath the Use of Reason, hath also a Judgment by which it may judg of, and discern every thing. Of it self then it knoweth what things are to be avoided, and what to be desired: Now that thing which a Man judgeth to be desirable he seeks, and he refuseth that which he deems ought to be avoided; therefore whoever is endowed with Reason is also possessed of a Liberty of desiring the refusing. But I do not hold that this Liberty is equal in all Beings; for in supernal and divine Substances, such as Spirits and Angels are, there is a clear Judgment, and an incorrupt Will, and a ready and efficacious Power of doing things which are desired: But the Souls of Men

must necessarily be more free when they continue to exercise themselves in the Contemplation of the Divine Mind; and they must be less so when they are withdrawn from that noble Speculation, and slide into corporeal Substances; and yet less free when they are incompassed by, and closely bound up in earthly Members. But the last and meanest Slavery is, when they give themselves over to Vice, and so fall from the Possession of their proper Reason: for as soon as they remove their Eyes from the Light of the highest Truth, and fix them upon low, dark and base Objects, they are immediately wrapt in a Cloud of Ignorance, are disturbed with pernicious Desires and Affections; to which when they approach and agree, they help forward and increase that Servitude which they bring upon themselves; and in some manner, even under the Liberty proper to them, they are Captives. But yet the Eye of Providence, which beholds all things from Eternity, sees this, and disposeth, according to their Merits, all things as they are predestinated; that is, *He seeth and heareth all things.*

* * * * *

Whatsoever Man knows, he thinks his Knowledg is derived from the Power and Nature only of that which is known, whilst it is quite the contrary: For every thing which is known, is comprehended not after the Power and Force of the thing, but rather after the Faculty of the Knower. And that this may be cleared by a short Example, the Sight doth one way perceive the same Roundness of a Body, and the Touch another. The Eye which is placed at a Distance beholds the whole together, and comprehendeth it at the same time with its Rays; But the other cleaving and being join'd to the Orb, and moving about the Circuit, findeth out the Roundness by the Parts. And Man himself is one way looked upon by Sense, another way by the Imagination, another by Reason, another by the Understanding; for the Sense considers the Figure as it is constituted and directed in the subject Matter: The Imagination judgeth of the Figure alone without the Matter; But Reason transcends the other, and weighs with an universal Consideration of single Species; but the Eye of the Understanding soareth higher, for it surmounteth the universal Bounds, and runs distinctly over the very simple Form by Purity and Subtlety of Thought.

That is mostly to be considered, that the superiour Power of Comprehending doth embrace the inferiour, but the Inferiour can by no means mount up to the Superiour: For the Sense can comprehend nothing which is not of Matter, nor doth the Imagination regard the universal Species, nor doth Reason comprehend the simple Form; but the Understanding which looketh as it were from above, when it hath conceived the Form, it judgeth also of all things which are under it, but it knows them in the same manner by which it comprehended the Form, which can be known to none of the other; For it knoweth the whole of Reason, the Figure of the Imagination, the sensible Matter, neither using Reason, the Imagination, nor the Senses; but, as I may say, with one Effort of Mind it bringeth all things formally within the Compass of its View. * * *

If we may, let us advance our selves to the Height of the highest Intelligence, and there Reason shall see that which she cannot find in her self; and that is, in what manner the Prescience of God seeth and defineth all things, although they have no certain Event; nor let this be looked upon as an Opinion, but rather the Purity and Simplicity of the Supreme Knowledg, which can be included within no Bounds.

* * * * *

Eternity is a total and a perfect Possession of a Life which shall never have an End; which appears more clearly from the Comparison of temporal things: For whatsoever liveth in time, proceedeth to the present, from what is past to what is to come: And there is nothing under the Laws of Time, which can at once comprehend the whole Space of its Life. For a Man doth not yet possess to Morrow; and what was Yesterday he hath already lost; and in the Life of this Day you live no more but as in this passing and transitory flowing Moment. Whatever therefore is subject to a temporal Condition, although, as *Aristotle* thought of the world, it never began to be, nor shall ever have end, but its Life shall be drawn out to an Infinity of Time, yet it is not that which Men may rightly judg to be Eternal: for although it comprehends the Space of an infinite Life, yet it doth not embrace altogether at the same time; for it wants the future things which are not yet

arrived. Whatsoever then comprehends and possesses together, and at the same time, the Fulness of an endless Life, which wants nothing of Futurity, and from which nothing that is past is escaped, ought justly to be esteemed Eternal: For it is necessary that that should always be present to it self, and Master of it self, and that it have always with it the Infinity of movable Time.

Therefore they err, who when they heard that *Plato* believed that this World neither had Beginning, nor shall have End, in this manner they make that which is created, Coeternal with its Creator: For it is one thing to be led on through an interminable Life, which *Plato* granted to the World, and another to comprehend at the same time together the Presence of such an one, which it is manifest is only proper to God. Nor ought it to seem to us that God is antienter than the created World by quantity of Time, but rather by the simple Propriety of his Nature. The infinite Motion of temporal things imitates the present State of immovable Life: and since it can neither counterfeit nor equal it, from Immobility it passeth into Motion; from the Simplicity of a present, it goeth into an infinite Quantity of future and past Time: And since it cannot together possess the Fulness of it self; yet in this, since it never ceaseth in some measure to be, it seems faintly to emulate that, to whose Perfection it cannot attain, and which it cannot fully express, binding itself to some kind of Presence of this small and swift Moment; which, because it bears some Resemblance of that durable and present Time, it giveth to those things to which it happens a seeming Existence. And because this small Moment may not stay, it doth therefore proceed in the infinite way of Time. And hence it is that it continues it self in Progression, to the Fulness of which it could not attain by being fixed. If then we would, following *Plato,* impose Names sutable to things, let us say, that God is only Eternal, and the World is Perpetual.

Since then every Judgment comprehends those things which are subject to it, according to its own Nature, there must always be allowed to God an eternal and ever-present State: His Knowledg also exceeding all the Motions of Time, remaineth in the Pureness and Simplicity of its Presence, containing the infinite Spaces of present and past Time, and considereth all things by the Purity of that Knowledg, as if they were now doing. If therefore thou

wouldst rightly consider of that Prescience by which he fore-knoweth all things, thou shalt not esteem it as a Fore-knowledg of what is to come, but more rightly thou wilt find it to be the Knowledg of the present, and never failing Now. Therefore it is not to be called *Praevidentia,* but rather *Providentia;* which being placed far above all inferiour things, doth as it were behold all from the very Heights of the World. What is it then that thou wouldst have, that these things should be attended by a necessary Event, which are view'd by the Divine Eye, since Men do not make those things necessary which they behold? For doth thine Eye which beholdeth a present thing, add any thing of Necessity to it?

(Boethius) No, it doth not.

But if Men do make a just Comparison betwixt the Divine and Humane Prescience, then as you see something by your temporal one, God seeth all things by his eternal one. Therefore this Divine Fore-sight doth not change the Nature and Property of things, but only beholds those things as present to him, which shall in time be produced: Nor doth it confound the Judgment of things, but knoweth at one View what is necessarily, and what is not necessarily to arrive. So you, when at the same time you see a Man walk upon the Earth, and the Sun to rise in the Heaven, although both were seen at the same time, yet you discern and judg that the Action of the one was voluntary, and that of the other was a necessary one: So therefore the Eye of God looking down and beholding all things under him, doth not at all disturb the Qualities of things, which to him are present, but, in respect of Time, to you are future. Hence it is that this is not an Opinion, but a certain Knowledg grounded upon Truth, that when God knoweth that any thing is to be, at the same time he knoweth it not to be under a Necessity of existing. * * * Which present Faculty of comprehending and seeing all things, God doth not receive from the Events of future things, but from the proper Simplicity of his own Nature. * * *

For this Strength of the Divine Mind which embraceth and comprehends all things with a present Knowledg, hath it self appointed a Method and Bounds to all things, and is not beholden to Futurities. Since then things are thus, there remains to Men an inviolable Freedom of Will.

A YEAR ON THE PATH

THE present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation"; and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—the *Bhagavad-Gita.* And in that is found

---

NOTE.—This editorial by Wm. Q. Judge first appeared in *The Path,* March, 1887—concluding the first year of publication.—Eds. THEOSOPHY.

a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

> It is even a portion of myself [the Supreme] that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself [Ishwar] having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower. (Chapter 15)

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only

in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society: "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

What is goodness? First and foremost the agreement of the will with the conscience.

—*Sutra of Forty-two Sections*

SPECIAL APTITUDES

Every little thing I ever learned I have now found out to be of use to me in this work of ours. —WM. Q. JUDGE

NOT a human being lives, perhaps, who does not possess talents or aptitudes of one kind or another. Tasks that are difficult for some seem easy for others. That which one man is unable to accomplish even in a lifetime is native to the talented almost from the start. And it is apparent that there are things which some people have no need to learn at all. But are these gifts and aptitudes any guarantee of true soul-development? Can one assume that because he has the ability to do some special or difficult thing, he is therefore on a higher crest of spiritual attainment than his fellow men?

Consider the case of one gifted with extraordinary intellect, or with great material wealth. Does it follow for that reason that he is a benefactor of the human race, is a shining example of what all men should be? Do the intellectually or materially gifted always use their genius to smooth the path for others less endowed? More often than not, talent and aptitude along particular lines has the tendency to develop pride, to create in its possessor the unbrotherly feeling of superiority over others. Even the greatest of talents, unless mellowed and sweetened by an atmosphere of altruism, can be a curse.

Masters do not measure progress simply by external acquirements, by one's ability to accomplish extraordinary feats. They judge by the undercurrent of thought which governs and controls the outer act, by the attitude or spirit in which all things are done. Is one so attached, for instance, to his genius that he looks with contempt upon the doing of other things less brilliant? Does he resent his share in ordinary work, or consider himself too spiritual to stoop to menial duties? Is he disdainful of the excellence of other fields? Many there be who would like to serve in a Cause, but the price of their service is that their own talent be featured, that the work be done according to their own genius, not according to need. The highest kind of genius, in the spiritual sense of the word, is that of internal balance and adjustment, the adjustment of inner attitude to outer condition, the willingness to conform to a general plan.

In the eyes of Masters it is not *what* is done but the spirit in which the least thing is done for Them that counts.

One of the greatest mistakes of our age, perhaps, is the thought that talent, of itself, is either spiritual or non-spiritual, that one kind of necessary work is more noble or ignoble than any other kind. The Masters may consider as the most holy—because they are most necessary—precisely those duties we sometimes long to eschew, the ordinary duties of everyday life. With inner adjustment established, the heights of perfection may be reached as easily in the garb of bootblack as that of artist, statesman or banker. For "Men being contented and devoted to their own proper duties attain perfection." *(Bhagavad-Gita.)* Though valuable and necessary in the service of the race, extraordinary talent has nothing to do with the inner spiritual status of the possessor. The moral value of any aptitude resides, not in the aptitude, but in the character of the possessor, in *the use that is made of whatever one has.*

The Altitude of Man

Men that look upon my outside, perusing only my condition and fortunes, do err in my altitude; for I am above Atlas' shoulders. The earth is a point not only in respect of the heavens above us, but of that heavenly and celestial part within us. That mass of flesh that circumscribes me limits not my mind. That surface that tells the heavens it hath an end cannot persuade me I have any. I take my circle to be above three hundred and sixty. Though the number of the arc do measure my body, it comprehendeth not my mind. Whilst I study to find how I am a microcosm, or little world, I find myself something more than the great. There is surely a piece of divinity in us, something that was before the elements, and owes no homage unto the sun. . . . He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man. —Sir Thomas Browne

ON THE LOOKOUT

Window to the Unconscious

Experiments conducted since 1933 under the direction of J. B. Rhine, head of the "Parapsychology Laboratory" of Duke University, have now passed from the realm of hypothetical to conclusive evidence for the existence of an intelligent entity or mind independent of the brain, capable of operating outside the limitations of space and time and of influencing matter without physical means. These experiments and conclusions, as well as future goals toward which ESP research may be directed, form the basis of Dr. Rhine's latest book, *The Reach of the Mind* (William Sloane Associates, 1948). According to John J. O'Neill, writing in the New York *Herald Tribune* (Jan. 25), the "goal at which Dr. Rhine is aiming seems reasonably simple—making the person who receives a telepathic impression know he is right when he is right. Or he wants to create a direct connection between the conscious and subconscious realms of mind."

Conscious Seers?

Dr. Rhine seems to be seeking for a method of producing *conscious seers,* men who can see, and at the same time stand apart from what they see and determine if it is really there. Whether or not success in this endeavor can be achieved by a continuation of the card- and dice-experiments which are the standard techniques of the Parapsychology Laboratory is a question which theosophists would probably answer in the negative. Adepts are not the product of mechanical training. It should be said, however, that in comparison with other attempts to override the limitations of time, space and matter, the Duke University experiments are perhaps the most innocuous. (For earlier discussions of ESP, see Theosophy xxvii, 381; xxviii, 230; xxx, 209, 261; xxxii, 392; and xxxv, 39.) In normal circumstances, at least, there is an increased, rather than lessened self-control and directed will-power. The techniques employed in spiritualism and hypnotism, on the other hand, carry with them the central degradation of passivity.

"Seeing is Believing"

It is precisely this lack of control over the "sub-conscious"—the astral sight—which Dr. Rhine is seeking to overcome. The *Tribune* writer briefs the situation and the problem:

> Telepathy and other allied phenomena take place in an unconscious realm of the mind, and when the transmission from mind to mind is achieved it percolates through in a somewhat nebulous way in the mind of the receiver from the unconscious to the conscious realm, and there is no certainty that the order in which the conscious mind catches glimpses of the signals is the order in which they were received. The probability that they come through in the wrong order is indicated by a study of the recorded scores.

The equal "probability" that such wrong order may have something to do with the reversal of images in the Astral Light is increased by this significant account:

> The writer [J. J. O'Neill] observed a subject who did manifest, in an informal test, a strong certainty that he was right in two impressions he received. He had been droning in varied repetition "star, circle, plus, waves." Once, after calling "star," he sat up straight and called to the transmitter, two rooms distant, "and, by gosh, that one is a star."
>
> Later he interrupted his calls to shout "circle, and you can set that one aside because that one is a circle." His score was somewhat above average, and on those two he was right. He explained "I had my eyes closed but when I called 'star' I saw part of the design of a star outlined in light, and later I saw the outline of a quarter of a circle."

To Know That You Know That You Know . . .

Certainly Dr. Rhine is coming close to the postulate of the Astral Light when he says, assuming men to have gained this faculty of conscious certainty—

> Consider what would happen. The effect would be to turn a searchlight on all the secrets of man and nature. If the mind, limited as it is now, can identify a specific card in a deck located a thousand miles away, what would prevent any knowledge, hidden anywhere in the world, from being reached by such an ability? The subject needs only to know when he is right. . . .

But, according to Theosophy, as long as he is a *subject,* such knowledge is impossible. Those who are led or stray involuntarily

and in ignorance on to the astral plane see on it subjectively, but objective correction and interpretation are beyond them. Swedenborg, the seer, had visions of other "earths" or planes, but their inhabitants were dressed as are the peasants of Europe. Inability to distinguish between the external images of the astral light and the internal, subjective images produced by his own brain-mind, is the mark of the untrained and *unconscious* seer.

REVELATION—RELAXATION?

As far as "turning a searchlight on all the secrets of man and nature" is concerned, Dr. Rhine is but echoing the theosophical doctrine of the Astral Light, wherein, writes Mr. Judge—

> are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. . . . By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. Yet it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever.

Dr. Rhine waxes enthusiastic on the possibilities of this power, albeit insisting that the picture he gives is "conservative":

> The consequences for world affairs would be literally colossal. War plans, and crafty designs of any kind, anywhere in the world, could be watched and revealed. With such revelation it seems unlikely that war could ever occur again. There would be no advantage of surprise. Every secret weapon and scheming strategy would be subject to exposure. The nations could relax their suspicious fears of each other's machinations.

TECHNIQUE AND PERCEPTION

That the attainment of the power of "universal telepathy" and the consequent ability to perceive all the evil brewing, not alone abroad, but at home as well, would set a nation's mind at rest, is one of the more dubious of Dr. Rhine's premises. Is there, then, some law transcending (or by-passing) logic and common sense, by which men will be led to relax their suspicious fears of each other by the perception that their suspicions are justified?

If mechanical techniques of mind-reading made *possible* the perception of the constructive, moral qualities—the "best" in other

men, telepathy might accomplish something. Yet the only way to see the plus side of nature is to have moral perception oneself. Telepathic perceptions are in terms of details; man's noblest aspirations are usually expressed as intangible motivations. Telepathy might enable us to see the more materialistic of a person's designs, while not revealing any "designs" of the Higher Self. This would hardly help our esteem of each other.

Piling Ossa on an already unsteady Pelion, Dr. Rhine adds to his list of beneficent consequences the ability to chart the location of the hidden wealth of the world. (Only a huge optimism can contemplate the effect *this* would have on the peace of the nations!) He further prophesies an end to disease and impending epidemics, since no such danger "could hide from the extrasensorial insight directed to discover it." Will that same "extrasensorial insight," when developed, be directed also—at least part-time—to discovering, with equal clarity, the *cause* of health hazards?

Window To Truth

It should be clear that brotherhood, truth, virtue, and the inculcation of moral qualities would no more follow from the extension of sight into the astral world than they have from the tremendous increase in the physical media of communication and transportation. Sooner or later the conviction will dawn on scientists—and on mankind in general—that no *condition* can make men better or more moral. A knowledge and investigation of the spiritual counterpart of the astral light alone can accomplish what Dr. Rhine envisions. That plane and that process are described by Mr. Judge in his *Epitome of Theosophy:*

> The Sages say that . . . Purusha [Spirit] is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

> This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler.

"THE SOUL'S ELEMENTAL REALITY"

The "reach" of a mind trained according to this system and law is described as "clear insight into the immaterial, spiritual world." Those whose interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason, are able to "look directly upon ideas." For this reason, Mr. Judge points out, their testimony to truth is as trustworthy as is that of scientists or philosophers who isolate principles in their respective fields. That Dr. Rhine's experiments have "isolated" the primal principle of soul in his particular field is no longer a matter of doubt:

> There now is evidence that [an] extraphysical factor exists in man. The soul hypothesis as defined has been established, but only as defined. Not the supernatural character of the soul, not its divine origin, its transmigration, its immortality—indeed nothing has been dealt with so far but its elemental reality.
>
> . . . When ESP was found to function without limitations from time and space, this discovery was taken to mean that the mind is capable of action independent to some degree of the space-time system of nature. Now, all that immortality means is freedom from the effects of space and time; death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is at least some sort of technical survival would seem to follow as a logical derivation from the ESP research.

CHANGING CLIMATE IN THE FAR NORTH

When *The Secret Doctrine* was published in 1888, the author mentioned, in a summary of cataclysmic changes, that elevation and subsidence of continents are always in progress. In a reference to Greenland, she said that its coast was sinking fast, "so much so that the Greenlander will not build by the shore." Further, in enumerating the successive human races of the esoteric anthro-

pogenesis, H. P. Blavatsky gave the name "Hyperborean" to a land "which stretched out its promontories southward and westward from the North Pole, to receive the Second Race." Traditions of pre-Homeric Greeks alluded to a "Land of the Eternal Sun," whither Apollo travelled yearly. All pointed to "the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land" (*S.D.* II, 12). The cyclic transformation of the continent from an eternal Spring into a Hyperborean Hades "was due to the displacement of the great waters of the globe, to oceans changing their beds . . ." (*S.D.* II, 787 fn and 138).

Dwindling Glaciers

That changes continue to take place in the Far North is shown in an address by Prof. Ahlmann before the Norwegian Geographical Society (London *Times,* Sept. 25, 1947). He said:

> measurements of glaciers in Norway, Sweden, Iceland, and north-eastern Greenland showed they at present lose between 1,500,000 and 3,000,000 tons of water a square kilometre every year. If this continued at the present rate the Norwegian glacers might disappear in 50 or 60 years. In the year 1919 Norwegian coal companies at Spitsbergen could ship coal without an icebreaker on 95 days, but in 1939 shipments took place on 203 days. Similar alterations in the ice situation had taken place in the Soviet sector of the Arctic.

Only the Sages (wrote William Q. Judge) "can tell the hour for events by the Zodiacal clock." He pointed out, however, that Karma and Reincarnation are the main laws governing the effects of great cataclysms, and that, so far as geographical and climatic changes are concerned, "not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man."

"The Whole Truth"

Pending the development of ESP to the point where the incipient plan of a crime may be detected beforehand in the brain of the criminal, authorized investigators are contenting themselves with perfecting new techniques for the *ex post facto* discovery of who the criminal was. *Satevepost* on Dec. 27, 1947, ran an article by

David Dressler entitled "The Drug that Makes Criminals Talk," describing a new application of the hypnotic drugs. (For description of the use of narco-hypnosis in cases of neuroses and battle fatigue, see the pamphlet, *Hypnotism, a Psychic Malpractice.*) Mr. Dressler says:

> The truth, the whole truth and nothing but the truth is what the criminal investigator is after. The guilty suspect, of course, has the opposite goal. He wants to tell lies, good lies, and nothing but consistent lies. In this battle of wits between criminal and law-enforcement officer, many devices have been used, not all of them pretty. . . . Now comes the hypnotic drug, which may elicit the real truth without pain to the suspect and with great benefit to the court.

The Level of Hypnosis

It is pertinent to remark that what passes for truth—the bald recital of facts and events or, in the case of narco-hypnosis, the relating of subconscious or suppressed feelings and "drives"—may very well not be the whole truth. Under the influence of hypnotism, whether of mechanical, chemical, or psychological instigation, it is the unconscious *animal* man which speaks. H.P.B., in her article, "Black Magic in Science," quotes approvingly the statement that "in hypnotism instinct, *i.e.,* the *animal,* reaches its greatest development. . . . The hypnotic lowers himself to the level of the animal."

Narco-hypnosis may be serviceable enough in facilitating the conviction and punishment of criminals, yet if the final problem of criminology is regarded as that of understanding the *state of mind* responsible for crime, hypnotism is of negative value. Study of the "animal man" does not explain the *whole* man, and if we come to think it does, we will be unable to encourage moral recovery.

Astral Masquerade

Theosophists may also speculate as to whether or not the suspect's unconscious recital is necessarily a statement of what *he actually did.* Mr. Judge's article, "Hypnotism" (THEOSOPHY xxv, 313), indicates several other possibilities:

> The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the

> limitations of brain memory so that the inner memory may act, and we then have a case of a person re-enacting some part of his former life or lives. But a second possibility also exists—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body.

Perhaps such considerations will not weigh at all with criminal investigators. Moreover, they have yet to entertain seriously the hypothesis that hypnotizing a criminal or a suspect leaves him more than ever open to further suggestions—criminal or otherwise.

Planes of Hypnosis

To say, however, that hypnotic drugs act "without pain to the subject" is to speak with unjustifiable certitude. The physical injury of the "third degree" is thus eliminated, but who is wise enough to say that no psychical injury is sustained in the process? Indeed, since Charcot's time and before, many leading hypnotists have been aware of the potential dangers of the practice. Charcot spoke of the host of "hysteriacs" which followed in the wake of hypnotic experiments.

The use of hypnotic drugs may be less injurious to the psychic nature of the man than is hypnotization by the will of another being. We know of no direct testimony from "students who have seen the forces at work from the inside," in Mr. Judge's phrase, but theosophists can apply a principle formulated by H. P. Blavatsky in her article, "Hypnotism and its Relations to Other Modes of Fascination." In answer to the question of whether there is any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator, H.P.B. writes:

> The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth,* and if he is anything of an occultist on the *fifth* plane. . . . For those which we call "will-vibrations" and their aura, are absolutely distinct

> from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes.

The physiological and psychological effect of the narco-hypnotics as drugs complicates what is—in the case of hypnotic agents such as mirrors and bright lights—a fairly clear case. We may be grateful that to date the drug cannot be administered without the man's full and free consent, since it is unconstitutional to force a man to testify against himself.

RELIGION IN THE SCHOOLS—A DECISION

Mrs. Vashti McCollum's suit to prohibit religious instruction in the public schools of Champaign, Ill., came to a successful conclusion on March 8, with the U.S. Supreme Court ruling that the use of public school systems to help any religious group spread its faith is unconstitutional. The decision said that religion and government "can best work to achieve their lofty aims if each is left free from the other within its respective sphere." (N.Y. *Herald Tribune,* March 9.) Court members did not agree upon the exact extent of the ruling, but Justice Hugo L. Black, delivering the main opinion, held that under the Champaign plan the state's compulsory education system—

> assists and is integrated with the program of religious instruction carried on by separate religious sects. . . . This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the states by the Fourteenth). . . .

Although some systems of religious training may be approved, Justice Frankfurter gave a forthright rule: "Separation means separation, not something less." (A summary of Mrs. McCollum's argument will be found in Lookout, November, 1945.) Opposing counsel contended that the suit had become a test case for a "week-day released time religious education program" in which it said 2,000,000 children in 46 states participate. While copies of the ruling are not yet available, the *Tribune* reports that "Veteran court attachés said it was the longest opinion-reading session the court had held in their memory." The issue of religious freedom will be accorded further discussion in these pages.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

U. L. T. LODGES

AMSTERDAM, C. HOLLAND.....Keizersgracht 411
BANGALORE CITY, INDIA.....15, Sir Krishna Rao Rd., Basavangudi
BERKELEY (4), CALIFORNIA.....Masonic Temple Bldg., Bancroft and Shattuck
BOMBAY, INDIA.....51 Mahatma Gandhi Road
LONDON (W. 1), ENGLAND.....17 Great Cumberland Place
LONDON, ONTARIO, CANADA.....424 Richmond Street
LOS ANGELES (7), CALIFORNIA.....245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA.....Anandi Nivas, Bhaudaji Road
NEW YORK CITY (22).....22 East Sixtieth Street
PARIS (5), FRANCE.....14 Rue de l'Abbe-de-l'Epee
PHILADELPHIA (3), PENNSYLVANIA.....1917 Walnut Street
PHOENIX, ARIZONA.....32 North Central Avenue
SACRAMENTO (16), CALIFORNIA.....720 Alhambra Boulevard
SAN DIEGO (1), CALIFORNIA.....505 Orpheum Theatre Bldg., 524 B Street
SAN FRANCISCO (3), CALIFORNIA.....860 Pacific Bldg., 4th and Market Streets
SYDNEY, AUSTRALIA.....Federation House, 166 Philip Street
WASHINGTON (6), D. C.....510 Hill Building, 17th and Eye Streets

THEOSOPHICAL PUBLICATIONS

Books by H. P. Blavatsky:

Isis Unveiled, a photographic facsimile of the Original Edition, the two volumes bound in one	$ 7.50
The Secret Doctrine, facsimile edition, two volumes in one	7.50
Index to the Secret Doctrine, for students	3.00
The Secret Doctrine *and* Index	10.00
The Key to Theosophy, facsimile of Original Edition	3.00
Theosophical Glossary, facsimile of Original Edition	3.00
Transactions of the Blavatsky Lodge	2.50
The Voice of the Silence	1.50

Books by William Q. Judge:

The Ocean of Theosophy	2.00
Letters That Have Helped Me, new and enlarged edition	3.00
The Bhagavad-Gita	1.50
Notes on the Bhagavad-Gita	1.50
Patanjali's Yoga Aphorisms	1.50

Other Books:

The Friendly Philosopher, Letters and Talks by Robert Crosbie	3.00
Answers to Questions on the "Ocean," by Robert Crosbie	2.00
The Theosophical Movement, a History	5.00
The Eternal Verities, for children, new edition	2.00
Teacher's Manual and Guide to the "Eternal Verities"	2.50
"Because—" for the Children Who Ask Why	2.00
Light on the Path, Bombay Edition	.75
Occult Tales, by H. P. Blavatsky and Wm. Q. Judge	2.00
From the Book of Images, a volume of Indian tales	3.00

Pamphlets:

Theosophy Simply Stated (10 copies, 50 cents; 50 copies, $2.00)	.10
Conversations on Theosophy, including the "Three Fundamental Propositions" of the Secret Doctrine	.10
Reincarnation and Karma, containing the "Aphorisms on Karma" by William Q. Judge	.10
Thoughts for Thinkers, a helpful essay	.10
Extracts from a Letter, for those who mourn	.10
The Vocation of Life	.10
The United Lodge of Theosophists, a statement of its history, purpose and methods	.25
Five Messages to American Theosophists, by H. P. Blavatsky	.25
Epitome of Theosophy, by William Q. Judge	.25
Echoes from the Orient, by William Q. Judge	.25
Moral Education, new and enlarged edition	.50
A Christian and a Theosophist	.25
The Laws of Healing, Physical and Metaphysical	.50
Where are the Dead? Theosophy versus Spiritualism	.25
Cycles of Psychism, The Import of Psychic Evolution	.50
Hypnotism—a Psychic Malpractice	.25

Prices subject to change without notice

Correspondence, orders, etc., should be addressed to

THE THEOSOPHY COMPANY

245 West 33rd Street, Los Angeles (7), California

22-24 East 60th Street, New York (22), New York